

CHRISTIAN CHRONICLE.

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No. 25.

UTILITY OF TRACTS.

*From a friend in the country,
to the London Tract Society,
May 14th, 1818.*

Being of opinion that those who labor for the glory of God, need, occasionally, some encouragement, to prevent them from wearying in well doing, I beg leave to state a simple occurrence, that came recently to my knowledge.

About fourteen months ago, when employment was not to be obtained by all, a poor man, with a large family, was necessitated to apply for help to our Benevolent Society, which afforded the family relief while their circumstances were peculiarly distressing. Shortly however, the man found employment, and was enabled to supply their wants until the winter season, when his case again became distressing. The modesty of the man prevented him from applying to the quarter from whence he had before been assisted, till their situation, not less urgent than before, induced him to allow his wife again to make application to the same individuals. Their case was most pitiable; and being stated by her who had not sufficient for her children, her feelings expressed what her words could not. After telling her tale of woe, she said they had one comfort, however. It was enquired what that was? She replied "we have a boy only

nine years old, and there is such a change in him!"—It was next asked how the change was effected? She replied, that one of her little lasses went to help a poor woman to clean a butcher's shop, and the woman had no money, but gave her a little book; and it had made such a change in the boy.—It was farther enquired, what sort of book it was? She said it was about a poor black lad, that was stolen from the sea-side; adding, that after he had read it, nothing could satisfy him unless he could pray like the black lad. The mother endeavored to instruct him as well as she could; and, from the boy's earnestness, was induced to pray with him; adding, that God himself would teach him. A little time after, the boy requested his mother to say the same prayer over again. The next day, when they were eating what little they had for dinner, the boy again resumed the conversation, in such a manner as, to use her own words, "the father could not stand it—his heart was full, and he went out."

As I was pleased with the relation of the circumstances, and felt desirous of ascertaining the correctness of the detail, I sent for the boy, intimating that I had a little book for him. He attended agreeable to my request; but it was not until he had called the third time, that I could make it convenient to see him; then, however, I had

leisure ; and we had a long conversation. I endeavored to keep my specific object out of sight, and to come to the point by a circuitous route : I found that all I had heard was perfectly correct. I then enquired if he still continued to pray ? He, with great modesty replied, "Yes sir." I asked him what he prayed for ? He said "for God's holy spirit, and for the pardon of his sins." I observed "you are very young ; have you sinned ?" Shaking his head with much gravity, he replied, "O yes, sir !" I inquired what he had done ? "I used," said he, "before I read the book my sister got, to play with —, and he used to swear ? Here he stopped. I inquired, "and did you swear ?" Hanging down his head, he replied "yes sir."—"And how do you think that God will forgive you ?"—He replied, "because Christ died for sinners." I farther inquired if he could tell me what made the black lad happy ? "Yes, sir : he was carried far from home to hear a Savior's love."—"Well," added I, "and how often do you pray ?" He said, "at morning and night, and sometimes in the middle of the day. "How many rooms has your family to live in ?"—"One sir,"—"How, then, can you pray in the middle of the day ?"—"Well sir," answered he, turning his head aside, as if ashamed to mention it, "I sometimes pray in the closet, and sometimes in the coal-hole." I rendered unnecessary any apology for requesting a place in your

replied, "I say my prayers first, and then pray after."

I was much pleased with the boy, gave him the book, and something additional ; and a little advice closed our conversation. I afterwards learned that the boy goes to a Sunday School with which I am connected : and when (unknown either to the boy or any other person) I went to introduce him into the select class, his teachers told me, that he had that morning repeated the whole of the 25th chapter of St. Matthew's Gospel, which he had committed to memory the preceding week ; and from all that I can learn, there is every prospect of the effects produced by the reading of the Tract, entitled *The Negro Servant*, being great and glorious.

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From the Religious Remembrancer.

MR. SCOTT,

The following is an extract of a letter from a gentleman who had visited the Syrian Christians near Travancore. It contains some facts relative to their doctrine and discipline, which tend more distinctively to illustrate their character, than any communication on that subject which has appeared since the publication of the Researches of the celebrated Dr. Buchanan. The interest the reader must feel in every thing which relates to this remote part of Zion, will, I presume, render unnecessary any apology for requesting a place in your

Evangelical Remembrancer, for this valuable selection from a late No. of a British periodical work.

B.

THE SYRIAN CHURCH.

"Columbo, Oct. 28, 1816.

"I will now leave Goa, to say something of the Syrian christians whom we visited and of whom I will hereafter send you a more complete account.— You will be surprised to hear that the Syrian christians are at present neither Nestorians nor Eutychians. They disclaim the errors of both, and profess to believe Christ to be very God and very man. They, however, acknowledge sacraments. In Baptism they use water only, and sign with a cross the eyes, nose, mouth, and ears; to signify, as they say, that these senses of the carnal man are to be obedient to the cross. In the Lord's supper they use leavened bread, and stamp the wafer with a cross dipped in oil; but in neither of these sacraments do they use salt.— They have two Bishops, both residing at the same place; but only one of them appears to have any charge of the clergy. Their priests are ordained by the imposition of hands; and though they have but three orders, bishops, priests, and deacons, yet they have many different degrees in each order. I understand there are three among the priests, and four among the deacons. They formerly had arch-deacons, but have none at present. They have many customs among them which mark

them as an oriental church;— but both their ceremonies and their doctrines have been much corrupted by the Church of Rome. They administer both bread and wine to the laity;— but the elements are then mixed together. They do not believe in transubstantiation, tho' they say the body and blood of Christ are verily and indeed taken by the faithful communicant. They do not believe in purgatory, but they believe there is a common receptacle, a *gehenna*, for the souls of men after death, into which Christ descended, in the interval between his crucifixion and resurrection, and to which they think he alluded when speaking to the thief on the cross; and that Christ, at his descension, relieved the souls of all then there; and that the souls who have died since will remain there till the general resurrection, when they will be judged according to their deeds. In the mean time the good are supposed to feel a pleasing hope of happiness, and the wicked a fearful looking for of judgment. They believe that certain saints and martyrs are in heaven above this receptacle, and yet not admitted into the presence of God. They pray through the intercession of saints; but strenuously deny that they worship saints, and will not allow any images of them in their churches, professing that salvation is through Christ alone. Their liturgy and whole service is performed in the Syriac language,

which is understood only by the priests ; they have however, of late years, used in many of their churches the Malayalim translation of the gospels, which was made chiefly by their present bishop, Mar Dionysius, (then Ramban Joseph,) under the superintendence of Mar Dionysius, who was the bishop in Dr. Buchannan's time. I was present at their performance of divine service on a Sunday, and which I am sorry to say, partakes in some measure of the superstitious mummeries of the Papists. They use frankincense, chant the whole service, cross themselves often, elevate the Host. On the Sunday, they have a very useful custom of reading a portion of the gospels, in Malayalim, from the altar, and then briefly expounding to the congregation. They do not preach as Europeans do, nor use pulpits ; they have no schools and little means of teaching the poor ; but this arises rather from their extreme poverty than any unwillingness to teach and be taught. Indeed, considering the persecutions they have suffered from the Papists, and proselyting ravages of Tippoo Saib, I am thankful and surprised that they still retain so much of genuine christianity amongst them.

"The dress of the priests consists of loose white trowsers, with a white surplice and a red silk cap. The proper dress is of a dark colour ; but they told us, that they were too poor to purchase it : each priest has a

pastoral staff, generally tipped with gold. At ordination, the priests profess to sign the Canons of the Council of Nice, which are read to them by the bishop ; but they could not show us any copy of them.—They, at the same time, swear to shave the crown of the head, and not to shave their beards ; to fast on the fourth and sixth days of the week ; but they do not engage to lead a life of celibacy : this custom has crept in among them from the Romans. The bishop, Mar Dionysius, has lately sent a circular letter to his clergy, expressly stating that they are at liberty to marry : some have actually availed themselves of this permission, and forty more have declared their readiness to do so when their circumstances will admit. Their incomes are wretchedly small, merely fees and gratuities. They all, both bishop and clergy, earnestly besought us to give them copies of the Scriptures, both in Syriac and Malayalim. I had with me a few copies of the Syriac gospels, the type of which they consider as exceedingly beautiful. I hope the bible society will go on to complete that work : it is a highly useful and well calculated edition.

"The form and architecture of their churches is simple, and may be Tyrian ; the windows long and narrow, not pointed, as Dr. Buchannan implies.—They possess very few books ; I understand no printed ones

but the gospels in Malayalim ; and, beside the scriptures in manuscript, they have some sacred hymns and their liturgy, which are often obliged to be carried from one church to another for service. The copies of the Old Testament which we saw, wanted Nehemiah ; and the New Testament had the Nestorian readings. Some books are also in their canon which we do not call canonical.

“ They were very much pleased with the bishop of Calcutta’s visit, and expressed a very earnest desire to put themselves under the protection of the English. Colonel Munro, the British resident at Travancore, is doing a great deal for them : he has established a college for the better education of their priests, and employs many of them in his public office.—I must not omit to mention one interesting and truly pious custom of these christians. The father of a family collects his children around him in the evening and, sitting on a sod on the outside of his cottage, he reads or repeats portions of scripture to them. These, of course, consist chiefly of such passages as are most easily understood and retained in the memory—the parables, the passion and death of Christ, &c. which he explains, and dilates on the doctrines and duties of christianity as he is able.—Here, then, is a promising harvest ; if the Lord but send forth reapers, every thing may be hoped for where we find so much zeal and piety, and so much inclination to be instructed.”

FROM THE BEE.

Reflections on Religion.

The want of exertion is the cause why man does not fulfil the laws of God.

Men are always ready to make excuses for the omission of their duties. They not only have recourse to this subterfuge for their breaches and non-compliances with the worldly laws and regulations ; but even endeavour to exempt themselves from blame for their disobedience to the laws of God. And hence they but too frequently accuse the most righteous Law-giver of injustice, and the most benevolent being of inhuman severity. Man but too frequently believes that God in his laws requires more from him than he is able to perform. When sometimes the beauties of the divine commands sensibly move him ; when the former presents to his view the irresistible charms of virtue, then there often arises in him the wish of leading a virtuous life ; then he makes some attempts and progress in the path of christian perfection ; but scarcely does he perceive some difficulties arising to oppose his advancement, but he becomes discouraged, and being filled with dire dismay, he exclaims, who is capable of this arduous task ? who can observe and perform all the duties enjoined by the christian moral law, and who can refrain from

all the transgressions of that rigid law? who can reach the exalted end proposed by that law? How feeble, it is said, how corrupt is human nature! in sin, or with sin, man is conceived and born! what can be expected from so frail a creature, in whom sinning is innate? who can moderate and restrain his appetite, who can resist his propensities? who can comply with the precepts of gentleness, meekness, abstemiousness, and chastity? who can resist the fascinating temptations to evil, the force of bad examples, the pomp and splendor of temporal good fortune; the solicitations, the promises, the threats, the praise or the censure of the world?—who can oppose a rushing and overwhelming torrent of worldly difficulties and opposition which the christian has every where to encounter; who can with firm and steady strides advance on a slippery road like that on which the christian has to travel?

But let those who espy so many imaginary difficulties; difficulties against which they either through an indulged pusillanimity do not nerve themselves or which through the love of temporal pleasures and advantages they feel no inclination to oppose; let those be fully persuaded that man can perform what God in his laws requires from him; for God so created man, that he is competent to the task allotted to him. God has given us sufficient reason and understanding to dis-

tinguish between good and evil; he has given us freedom of will, without compulsion, ourselves to determine to choose either good or evil; he has given us a conscience, instruction and admonition; & all things which befall us in this life tend to facilitate our practice of the Divine Law.

Therefore let not man imagine that the difficulties which present themselves in the practice of this law, and on the road of virtue are insurmountable.—If he sinks under those difficulties the blame is to be attributed to his own unfounded fears; to his sluggishness; to his attachment to worldly pleasures, and worldly advantages, which he prefers to the real *Summum Bonum*; the *Chief Good*, the rewards of constancy in virtue. And are not the rewards of virtue here already preferable to those of temporal and carnal recompences? what is to be compared to a good conscience, the esteem of the wise and virtuous; and a consciousness of having steadfastly preserved the dignity of human nature, under all the storms and trials of this life? But if we extend our thoughts to a *future state*, then how great the triumph of virtue, and how transcendently splendid and valuable the reward which awaits her unshaken & persevering votaries!

AMICUS VERITATIS.

American Education Society.

We know of no institution in our country more useful or more

efficient in their operations than his; none more calculated to open the hearts of the Christian public or enlarge their charities. There are now upwards of one hundred and fifty young men, beneficiaries of this Society, in the various stages of education, for the ministry of the gospel. At the quarterly meeting of the board of directors in this town, the present week, it was found necessary to exhaust all the funds of the Society, except the permanent fund, in supplying the immediate wants of the beneficiaries. Let it then be known and felt and remembered, by every Church and by every Christian in N. England, that the American Education Society, with the exception just made, is at this moment without funds; and that, if adequate exertions are not at once made to supply the wants of the young men, they must go home and give up their education for the ministry. Let it be remembered, we say by every Christian, every time he visits his closet; and every time he is reminded on the Sabbath that he has the preaching of the gospel, while thousands and millions have not. Let it be remembered by every church at their monthly concert for prayer, and whenever they approach the sacramental table.—*Recorder.*

The Minister's Prayer Book.

A Clergyman of an independent congregation, after many years labor among his people, was supposed by some of his

members, very much to decline in his vivacity and usefulness; accordingly two of his deacons waited upon him, and exhibited their complaint. The minister received them with much affection, and assured them that he was equally sensible of his languor and little success, and that the cause had given him very great uneasiness. The deacons wished, that if the minister was sufficiently free, he would name what he thought was the cause. Without hesitation the minister replied, *the loss of my Prayer Book.* Your prayer-book, said the senior deacon with surprise, I never knew you used one? Yes, replied the minister, I have enjoyed the benefit of one for many years till very lately, and I attribute my ill success to the loss of it. The prayer of my people was my prayer-book; and it gives me great grief that they have laid it aside. Now, brethren, if you will return to my people, and procure me the use of my prayer-book again, I doubt not but that I shall preach much better, and you will hear more profitably. The deacons, conscious of their neglect, thanked the minister for his reproof, and wished him—good morning.

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From the Vermont Journal.

MR. SPOONER,

Sir—You will confer a favor on a considerable number of your patrons, by publishing the following in your paper, which is already noticed as a medium of benevolent communications.

Those concerned in forming a plan of a constitution, for the purposes contemplated, have not felt tenacious of any particular mode. The leading principle has been to combine the efforts of those disposed to favor it, with as little inconvenience as possible, and give satisfaction to the greatest number. If it had been practicable, a greater number would have been consulted previous to publication; but the entire approbation of those who have advised, raises a strong expectation that the form will be agreeable to a majority. A co-operation of all the friendly disposed is earnestly solicited.

Proposed Constitution of the Vermont Peace Society.

It may be proper and discreet for those who form an association of the above character to state concisely their motives and objects...

War & its consequences may be considered the most deplorable of the calamities brought on mankind by their own indiscretion and evil propensities; and may rank in the highest grade of the catalogue of crimes. That this sanguinary custom had its origin in the malignant and debasing passions of human nature: that it is continued by the influence of these, with the allurements of false glory, a spirit of domination and plunder, and the fashion of the world, is evident to us. The history of war contains little else than the history of silly kings, and people as wicked as they.

But a few years since, almost every nation professing the christian religion, were at war with one another; in this state of society, idolatry, hatred, wrath, murders, &c. were made manifest. Every battle of the warrior is with confused noise, and garments rolled in blood; but the reign of the branch of righteousness is like the gentle dews descending upon the mountains of Zion, where the Lord commands a blessing, even life forevermore.

The gospel of the Son of God proclaims "peace on earth and good will to man." He "came not to destroy men's lives, but to save;" and commanded, "thou shalt love thy neighbor as thyself." All men are brethren, and they are bound to love one another; and "love worketh no ill to his neighbor." The sincere christian disciple has nothing more precious than to be at peace with God, at peace with himself, and at peace with his fellow man. It is enjoined by the Prince of Peace, that his followers strive to imitate his examples, and to practice his precepts; and the fruit of His Spirit, is love, joy, peace, &c.

It is with pleasure we contrast the present condition of Christendom, with that of a few years past. In the place of numerous wars, we hear of Peace Societies in Europe, as well as on this side of the Atlantic;—and also a magnanimous attempt to form a congress of nations, to decide controversies otherwise

than by an appeal to arms.— We still hope for better things. It is our duty to work whilst our day lasts, and look to the Giver of all good for a blessing; and then to rest on the promise, that a time will come, when the earth shall be full of the knowledge of the Lord, as the waters cover the sea; when the nations of the earth shall learn war no more; when all shall harmonize as brethren; and when the standard of the Strength of Israel shall be looked to for salvation from our enemies.

For the purpose of ensuring more effectually the blessings of peace amongst all men, the undersigned associate together, & avow themselves the *Friends of Peace*. Our object will be to illustrate the impolicy of war; to co-operate with other societies of a similar nature, in diffusing light on the subject; and by all the means which christian wisdom can dictate, we hope to be useful in disseminating the true principles of the gospel in this respect; in ameliorating the hard condition of mankind, and promoting the glory of God in the fartherance of universal peace on earth, and good will to man. For these purposes, we unite together, and agree to the following

Articles of Association.

I. The name of this society shall be the *Vermont Peace Society*.

II. The government of this society shall consist of a President, two Vice-Presidents, a Corresponding Secretary, a Re-

ording Secretary, a Treasurer, and six Trustees to be chosen every two years.

III. The President shall preside at all meetings of the society, and the Board of Trustees; and in his absence, the senior officer present. The Corresponding Secretary shall correspond by order of the Society, or the Board of Trustees, or otherwise as he may think proper. The Recording Secretary shall keep a record of the doings of the Society, and the doings of the Board of Trustees. The Treasurer shall take charge of the monies belonging to the Society, and pay them over to the order of the Society, or to the order of the Board of Trustees.

IV. The Board of Trustees shall consist of the six Trustees and the President and Vice-Presidents, *ex officio*. Any three of the Trustees and one of the Presidents shall constitute a quorum. It shall be their duty to arrange and transact the business of the Society in its absence, as they shall think best to promote the design of the Society; to make bye-laws when necessary; to select or print books and tracts, and to distribute them; to give orders on the Treasurer as they shall judge proper; and make report to the Society.

V. No officer of the Society shall receive any reward for his services, in that capacity, out of the funds of the Society.

VI. The funds of the Society shall be employed for the diffu-

sion of light on the subject of war, and cultivating the principles and spirit of peace amongst all people.

VII. Any person of good moral character, who receives the Bible as the rule of his faith, and is not disproved by the Board of Trustees, may become a member, by subscribing the constitution himself or by his proxy, and paying one dollar, or more if he please, every two years. None but a member can be a proxy.

VIII. Each subscriber of fifteen dollars may be a member for life. All donations made the Society, shall be recorded with the name of the donor.

IX. Every member of the Society may receive one half of their biennial subscriptions in such books and tracts as the Trustees shall approve, and at the wholesale prices.

X. The Society shall meet on the Saturday following the second Thursday of October, A. D. 1819, at 11 o'clock A. M. at Montpelier; and afterwards at the same time and place every two years, unless otherwise ordered by the Society:—at which time the Treasurer shall make report.

XI. Whenever there may be a sufficient number of persons in any town or county, who wish to organize by themselves for promoting the objects of this society, it is proposed, that they organize by choosing a President, a Secretary, and Treasurer, and be called the *Branch Peace Society of &c.* as the town

or county may be. Each member of the Branch Societies may be considered members of the State Society, upon paying the same subscription, and by the officers of the Society sending a copy of their doings to be deposited with the records of the State Society, and also adding their subscriptions to the funds of this Society. In this case, it shall be the duty of the State Society to refund one half of the amount so paid over, to the Branch Society from whence it came, in such books and tracts, at cost, as they may desire or the Board of Trustees direct.—The Secretaries of the Branch Societies may correspond with the Secretary of the State Society, and otherwise as occasion may require; and the Presidents of the same may be agents for distribution, and other purposes. Female Associations, in like manner, are solicited and expected.

XII. The sole design of this Society being to promulgate the benevolent principles of peace and good will to man, no change, therefore, in its objects shall ever be made, nor shall it be converted to other purposes.—The articles may be amended and new articles added, as occasion shall require; provided, that no alteration be made, except at the stated meetings, and by consent of two thirds of the members present.

& Printers in the State, are respectfully requested to give the above an insertion in their Gazettes.

NEW-ENGLAND THANKSGIVINGS.

The following beautiful extracts are from a Sermon preached at Saint Paul's Church, Windsor, Vt. Dec. 3, 1818, being the day of Public Thanksgiving—By Rev. George Leonard, Rector of said Church.

“This day, my brethren, is set apart by the Magistracy of this state, for the purpose of acknowledging the divine benefits, especially of this present year. We are receiving *public blessings*, and we should make *public acknowledgments*. The reasonableness of the custom will appear from the consideration, that we are deriving from the bountiful source of all our favors, social comfort, social institutions, and social protection. It is therefore no more than proper, that, as a community we should devote a day to the social expression of our praise; that the whole public should at one time appear before the Lord, with songs of thanksgiving: with gladness in their hearts, and praise upon their tongues, sending up in concert to Heaven an offering of gratitude acceptable to the Most High. In this service we cultivate our benevolence, we enkindle grateful emotions, and realize our dependence on the Supreme Author of all good.

“This custom further derives dignity from the consideration of its antiquity. Our fathers were very particular and very devout in this service. They never failed at the close of the

season when they had gathered in the fruits of their industry, to consecrate a day to that good Being, who had smiled on their toils, and crowned the year with his mercy. They were pious—they were frugal and simple in their manners; yet they were brave and discerning in defence of their rights: they were free, independent & prosperous, and therefore deserved, though they had their imperfections, the constant remembrance and imitation of their posterity. Especially let us keep this day as a monument of their piety, and an expression of our own, and as a testimony that we, as they did, regard that Power whose frown can destroy, and whose favor protect us.

“Nor is this custom wanting in scriptural authority. The Israelites were required to keep “the feast of harvest, the first fruit of their labors which they had sown in their fields; and the feast of ingathering, which is in the end of the year, when they had gathered in their labors out of the field.”

“This day however, is not to be considered as set apart for sensuality and excessive festivity; but for the purpose that we should indulge with our friends in the bountiful repast, in a cheerful gaiety and innocent mirth; and that we should devoutly consecrate our joys to God. We have every reason to suppose, that if we raise a grateful ardor, by giving a loose to the sympathetic cheerfulness of our minds, at this interesting

season, and by mingling in social enjoyments with our friends and neighbors, without any indecent excesses, that the being in whose smiles we are rejoicing, and who is praised when man rationally enjoys, will accept of our lively gladness as a worthy tribute.

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"Our blessings are so common, that we are almost inclined to think them matters of course. When we see the sun from day to day, in a constant succession, rising and sitting, and from year to year, declining to a certain point, and regularly returning, making the vicissitudes of the seasons; when we see from spring to spring, after the frosts and wastes of winter, the fields clothe themselves with verdure, the trees put on their foliage, and again appear in all the bloom and gaiety of renovated nature; when we see the shower distilling its refreshment and fertility; when we see the seed which we have cast into the ground springing up, and bringing forth fruit, "first the blade, then the ear, after that the full corn in the ear;" when we behold our fields whitening with the harvest, and our trees bending under their ripening fruit, the Autumn pouring into our hands its treasures; when we are, I say, from year to year habituated to behold this, we are inclined to think, that nature self-moved, goes on in this uniform path, without any other agent to preserve its laws and direct its movements. We al-

most forget the unseen Being, that touches every spring, that manages the whole machine, and that originates and directs every motion."

"The return of this anniversary, my brethren, finds you surrounded by the divine beneficence. Your life, the gift of a benevolent Creator, has been preserved by his constant care: your reason and your social enjoyments have been continued; the lives of your friends have been prolonged; there has been from your fields an abundant supply for all your wants; your stores are filled with the fruit of your industry; you still enjoy the comforts of society, and the blessings and hopes of the gospel. Your civil and religious liberties still remain to you unimpaired. Turn your thoughts, for one moment, abroad on the world, and contemplate the condition of other nations.

How many, at one period and another, have been slain; what rivers of blood have been shed, to gain what you possess in quiet. Power has passed from hand to hand, and still the condition of the people is the same, whoever may ascend in the scale of fortune, they have nothing to hope but still to be slaves: the mode of oppression may be changed, but the burdens remain. They are at the disposal of despotic sway, and their blood is made to flow to sustain it, or to promote its mad schemes. Look at the wars that have for a number of years past ravaged the states of

Europe, and reflect on the waste of human life they have caused, and the miseries they have inflicted.

“Now, my brethren, bring your attention back to ease, quiet, and security of your own homes and fire-sides. It is a subject I cannot contemplate without emotion. Never did the world see so independent, well informed, and prosperous a yeomanry. No where is man, in whatever condition he is placed, so conscious of his own importance and dignity in society. You are lords of your own soil. You know no master, and your own subjection to nothing but the laws of your country.—You are dependent on nothing but your prudence and industry, and the smiles of Providence. No haughty tyrant can drag you from your wives and children, your connexions and occupations, to extend and establish his power with your blood. Nothing but your own imprudent folly can ever deprive you of this prosperity;—nothing but your virtues preserve it. Of rights and privileges like these you do well to be jealous. Suffer not yourselves to be distracted and thrown into contentions, by designing office-seekers: look well to these blessings God has given and preserved to you: but especially seek their preservation by your private virtues, your economy, your sobriety, and your strict care of concerns—for remember, that he who embarrasses himself by his impru-

dence and vices, must, in whatever state of society he may live, render himself a slave. I would therefore exhort you, as one that has nothing but your happiness in view, to inform your minds as to your rights; adorn your stations in community with your virtues and your religion, suffer not your passions to mislead and betray you; and scrupulously watch every traitorous design on them, and let your just indignation ever awe the man, who may at any time dare to raise a hand in the senate or the field, against your liberties.

“We may well on this occasion, reciprocate the language of the Chief Magistrate of this nation, that “when we view the great blessings with which our country has been favored, those which we now enjoy, and the means which we possess of handing them down unimpaired to our latest posterity, our attention is irresistibly drawn to the Source from whence they flow.” Let us then, may we say with him, “unite in offering our most grateful acknowledgments for these blessings, to the divine Author of all good.”

“But I will not any longer detain you. Go to your families, and enjoy the temperate repast: go salute your friends, and rejoice with your neighbors: call your children around you, and tell them what great things the Lord hath done for them, and for their fathers in years past. While you are indulging in your innocent mirth, while you are rejoicing in the

expressions of divine beneficence, forget not your poor neighbors, but call them in to rejoice with you."

METHODISTS.

Perhaps no denomination of christians have more essentially contributed to correct the morals and improve the state of society by introducing those habits of seriousness and reflection which are evidently increasing at the present time in the United States than the Missionaries of the Methodists. These humble christians do not make so great a parade on paper as some others; the essence of their professions does not consist principally in collecting large funds and exhibiting them before the world as the effects of their labors. Contented with a bare livelihood, these missionaries go about doing good, not seeking the patronage of the wealthy and the great who think they need not a physician, but visiting the abodes of the poor and destitute, administering the bread of life and imparting comforts to the contrite in spirit greater than all the goods of this world can bestow. In this course, it is believed, they follow the example of the meek and lowly Jesus, who did not go about asking and collecting funds to erect fine buildings and extend his influence—who seems to have had no idea of building up his kingdom by the mammon of this world, any more than of extending it by the sword. Although we hear but

little said of their labors in the religious publications of the day—it is believed to be a fact that these missionaries have made more converts to the christian faith within the last twenty years, than many others who have made more show; theirs, in fact, has been the substance without the show—theirs has been the greater practical effect on the morals and conduct of the lower class of society—theirs has been the improvement of the humble, to the shame of the proud, the towering and the haughty. The doctrine inculcated by these missionaries, discarding that Turkish *fatalit*y which has of late become so very fashionable with a portion of our clergy, and which is calculated to confirm the vicious in his vicious habits, and to make even christian professors no better than the pharisees of old; their doctrines are calculated, instead of making men more loud in professions of goodness, to make men really better in their lives. In one quarter of the country it has been the practice of certain clergy to treat the Methodists, in their missionary and other publications, as little better than infidels;—they have been described as disturbers of the public peace, disorderly, &c. and their arduous labors have been either accounted as nothing, or treated with proud contumely and vaunting reproach.

The Methodist connexion in this state, we are happy to learn, have established a seminary of

education at N. Market, which considering their limited means, is in a flourishing condition.—This institution is intended to prepare candidates for the gospel ministry, as well as to prepare youth for other pursuits of life. In its present infancy, the scholars are numerous; and the prospect is, that the institution will nearly support itself without much aid from funds. The Rev. *Martin Ruter*, whose able correspondence with the champion of orthodoxy, the Rev. Francis Brown, is already before the public, is principal of the New-Market Academy. Connected with this institution we understand a religious work to be entitled “The New-England Missionary Intelligencer and General Repository for the promotion of useful knowledge and the evangelical doctrine,” is to be issued. This publication we do not doubt, will richly deserve the patronage of the liberal christians of whatever denomination.—*N. H. Pat.*

FROM THE BOSTON YANKEE.

“*Neither do I condemn thee—go and sin no more.*”

The most alluring attribute of Eternal Purity is *Mercy*. From the justice of an offended God, whose warnings we have despised, whose holy laws we have trampled under foot, we turn with a feeling of inward horror. But when we view the blessed Saviour, pleading for a way-ward world, and willingly making atonement for their er-

rors, how forcibly must we feel the language of the prophet:—“He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed!”

The life of the Redeemer was one continued series of acts of benevolence and mercy. He knew the frailty of our nature, and knowing, pitied and forgave. What a lesson of kindness was that, when he said to the woman taken in adultery, after her accusers smitten with a sense of their own fallibility, had silently withdrawn from his just reproof—“*Neither do I condemn thee—go, and sin no more!*”

Reader, has thy brother injured thee? Condemn him not. “Vengeance is mine, saith the Lord, and I will repay it.”—Rather extend to him the hand of forgiveness; drop the tear of regret upon his errors, and show that mercy which a bleeding Saviour is ready to show unto you.

THE KALEIDOSCOPE.

My young friend *Eugenias*, called last evening, to show me this famous new toy of Doctor Brewster’s. ‘And here’ said he, giving me something like a spy glass, ‘here is the Kaleidoscope.’

‘The Kaleidoscope!’ said I, ‘what is that? it is all Greek to me.’

‘It is Greek indeed; but it means in English, an instru-

ment to see beautiful things with.

‘What does it show us, angels or ladies?’

Not exactly. But come, put your eye to the small end, and you shall see what you shall see.’

Sure enough, I looked into it; and there I saw a very great variety, of very pretty little patterns of flowers, or some such things, I hardly know what to call them; more curious than any I ever saw before.

‘Well, well,’ said I, ‘it is certainly a very fine toy; and it may be of some use too. But come, one good turn deserves another. You have shown me your Kaleidoscope, and I will show you mine.’

‘Your’s? have you one indeed?’

‘Indeed have I, and worth a thousand of this. It is in fact, a true Kaleidoscope; & shows *beautiful things* sure enough. Only look in it well, and you will see things *more to be desired than gold, yea, than much fine gold.* You will see all heaven opened before you, bow-ers of bliss, fountains of youth, rivers of pleasure flowing thro’ trees of life, saints and angels with roses of love upon their cheeks, amaranths of immortality on their brows.—Above all you will see the face of one who is *the chief among ten thousand and altogether lovely.* In short you will see an endless succession, and wonders that *eye hath not seen, neither hath*

it entered into the heart of man to conceive.’

‘Well, now, I see you as fond of riddles as ever. But let me see this wonderful instrument at once.’

‘Here it is at your service—the Christian Kaleidoscope—called in English, a **POCKET BIBLE.**’

EUPHAINOR.

THE COMMON LOT.

BY MONTGOMERY.

ONCE in a flight of ages past,
There lived a Man: and who was He!
Mortal! how’er thy lot be cast,
That Man resembled Thee!
Unknown the region of his birth,
The land in which he died unknown;
His name hath perished from the earth,
This truth survives alone:
That joy and grief, and hope and fear,
Alternate triumphed in his breast;
His bliss and woe—a smile, a tear,
Oblivion hides the rest.
The bounding pulse, the languid limb,
The changing spirit’s rise and fall;
We know that these were felt by him,
For these are felt by all.
He suffered...but his pangs are o’er;
Enjoyed...but his delights are fled.
Had friends...his friends are now no more;
And foes...his foes are dead.
He loved...but whom he loved the grave
Hath lost in its unconscious womb:
O she was fair...but nought could save
Her beauty from the tomb.
The rolling seasons, day and night,
Sun, moon and stars, the earth and main,
Erewhile his portion, life and light,
To him exist in vain.
He saw whatever thou hast seen,
Encountered all that troubles thee;
He was...whatever thou hast been;
He is...what thou shalt be.
The clouds and sunbeams, o’er his eye,
That once their shades and glory threw,
Have left in yonder silent sky,
No vestige where they flew.
The annals of the human race,
Their ruins since the world began,
Of him affords no other trace
Than this...there lived a man!